2:Gamble S-5 (1926-1933) 1954 . AF12 North China AF12

765 lieved that the spirit of the deceased would be required to use the bowl to drink the water it had wasted in this world. The hole in the bottom would allow much of the water to run away and so save the spirit a large part of its task.

The catafalque most generally used in Ting Hsien was hung from a long pole the front of which was a dragon's head and the end a phoenix's tail. The catafalque was carried by 16, 32, or 36 men. There was a coffin cart that was pulled by 30 men. In very fine funerals the coffin was carried on a platform placed on two large red lacquered poles and surmounted with a high framework hung with red curtains, similar to the big catafalque often used in Peking.

The musicians and priests preceded the coffin. The sons of the deceased walked immediately in front of the catafalque. The oldest son usually carried a special soul flag, carrying it in his left or right hand depending on the sex of the deceased. Other sons carried mourning sticks, wrapped in white. The women of the family rode in carts and followed the coffin.

Friends or relatives sometimes set a small table at the side of the road to show their respect for the person being buried and their sympathy for the family. On the table they put wine, pork, chicken, fruit, paper money, and incense. When the procession came to the table the catafalque would stop, the friends and relatives would kotow to the coffin and the sons would kneel and return the kotow. This was the "libation in the road".

Paper money, shaped like large cash, was often thrown into the air as the funeral procession went along the road. This was "money to buy the use of the road" and was to placate the wandering spirits and keep them from doing harm to the spirit of the deceased or his family. [767] These papers were quickly picked up by spectators as they were thought to be very beneficial for scabies.

765 787 The time between death and burial varied greatly, depending on the status of the family and the will of the geomancer. He was usually called upon to locate a suitable grave, to set the day when the feng shui would be propitious, and to use his compass to see that the coffin was located in the grave so that it would be in line with the strongest influences and forces of the spirit world. If graveyard and graves were properly located it was believed that it would help the family become rich and prosperous. The seventh day after death was the usual time for